

out the joy-giving ambrosia; the
 aceomplisher of
 holy rites veils itself in the waters.¹

4. (*Soma*| when thou wilt veil thyself
 in the
 milk, the mighty streaming waters flow
 to thee,
 the mighty one.²

o. The juice-distilling *Soma*, the
 sustainer, the
 supporter of heaven, is purified in the
 water,—
 favouring us, (it is poured) into the
 straining
 cloth.³

6. *The mighty golden-hued showerer
 of bless-
 ings utters a sound as it drops,
 beautiful as a
 friend⁵; it shines (in the heavens) with
 the sun.

7. 0 INDU, by thy power the busy
 voices are
 hallowed which adorn thee as thou
 droppest for
 our exhilaration.⁰

8. We ask thee for exhilaration, thee
 the giver
 of the highest world to thy foe-crushing
 worshipper,
 —great are thy praises.⁷

¹ Sama Yeda, II. 4. 1. 3. 3. Sayana explains
 the last clause
 as referring to the *Vasaiivari* water with Trhich. the
Soma plants
 are sprinkled.

² Sama Yeda, II. 4. 1. 3. 4.

³ Sama Yeda, II. 4. 1. 3. 5.

⁴ Sama Teda, I. 6. 1. 2. 1; II. 4. 1. 3. 6, reading
didgvte for
rotate.

⁵ *3liiro no*, [^]hick Sayana explains as *yathd*
saJihd. Benfey
 talces it "ivie Mitra [^]vunderbar, glilnzend."

^c Suraa Teda, II. 4. 1. 3. 7, but Trith *Indra* for

Indo.

~ Sanaa Teda* II. 4. 1. 3. S, but \vith
prasastaye make for
prasastayo mahik.